CONFIDENTIAL.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS.

APRIL 1, 1876.

POLITICAL.

(GENERAL.)

THE *Vakil-i-Hindustán* of the 18th March* considers it a great misfortune for any one to be a native under British rule, and a Shea in the Dakhan: because in both cases they are sure to be deprived of justice. Englishmen kill natives and are tried by English judges!

CÁBUL AND CENTRAL ASIAN AFFAIRS.

The *Albert Gazette* of the 10th March writes on the authority of a correspondent from Peshawar, that the Amír of Cábul has managed to capture the fort of Maimena, and that the people of the district were preparing to fight against the Amír of Cábul when the Maulvis prevented them.

The letter proceeds:—"The inhabitants of Bajour being made aware of the intention of the Amír to attack them, went to the Akhond of Swát and told him that if he made his eldest son, 'Meah Gul,' king of Swát, they would side with him and prevent the Amír of Cábul from taking the place; but the Akhond of Swát replied that as he was now a beggar he would not do anything in the matter, and that as Akbar Shah had been king for the last year or so, it would be

* (This paper is in mourning for the late Mr. Carpenter.)

leave for them to go and join him, to which they would not consent, and said that they preferred Mesh Gul, and would serve only him."

The *Amrar Akhbár* of the 10th March writes that the forces "under the command of Abdul Rahman Khán" have fought with and conquered the Russians under a Russian General, the latter losing in all ten thousand men. "The Russian General in his report said that the men under the command of Abdul Rahmán Khán numbered one lakh and fifteen thousand."

The *Adil-i-Alam* announces that, in consequence of the king of Bokhara having gone towards Sarsábhak for the purpose of collecting men, the districts of Zurafshan have rebelled.

The *Panjábi Akhbár* of the 18th March writes that the Afridis have suffered considerably by the blockade of the passes.

The *Oudh Akhbár* of the 26th March quotes at length an article from the *Indian Public Opinion*, in which the difficulties in the way of the Russians' advance and the strength of England are insisted on.

The *Nyár-i-Azam* of the 15th March, 1876, announces that the authorities have drawn 5,000 men from Tashkand to suppress rebellion in Turkistán. The Khokand rebels have joined the Kashgar forces. The Shah of Bokhára has gone to Sarsábhak to collect troops, but owing to his departure mutiny has spread throughout the provinces in Zarafshán."

The *Jala-i-Tán* of the 16th March, 1876, writes:—"On the 15th November, 1876, the Russians will advance upon Cabul."

The *Social Science Congress Gazette* of March 17th writes:—"The Amir of Cabul has proclaimed throughout his kingdom the intention of making a crusade and giving his life in the service of God. He calls upon every one to join and help, which has been done with much rejoicing. The mullahs

particularly have promised him 100,000 men, and say that they will think of nothing but war."

POLITICAL (NATIVE STATES).

The *Rohilkhand Akhbár* of the 15th March writes:—"Readers of newspapers must be aware that the Nizám of Haidarabad gave the Berars to the British Government on condition that from the income certain regiments were to be maintained; the Nizam now wishes to take back the Berars. Sir Salár Jang is going to England to argue this question, and it is to be seen what will be done in the matter."

"The *Bombay Gazette* startles us one morning by the account of a singular vision, dressed in all the seven prismatic colours in which Scindia appears as a formidable adversary to the British Government; his army as a band of military retainers; he as the head of a clan like the one which Argyle employed all his force to disperse; a new Indian mutiny as likely to be on the verge of raging, and the Government, thoughtless, is not disarming His Highness's troops as a precautionary measure. Perhaps the patriotism of the *Gazette* would save the country from the effects of an evil which might become irremediable. In the first place, the evil is uncertain and should not have raised ferments in the brain of any honest man. Scindia has no men in his army whom he likes to call his retainers. He does not give them lands as a pledge for his service as far as we know, and his people are not dissatisfied with the British Government. In case of a mutiny, Scindia has not any extraordinary sympathies of his clan to depend upon, save that the people would make common cause with him. In the second place, the chances for the happening of a new Indian mutiny are very remote. It has now been sufficiently proved that the fault of an Indian mutiny, should one happen, would be with the British Government and their functionaries, and not with the natives. Suppose Scindia is not allowed to have the command of his troops and is disaffected, would not he be able to

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[illegible] all the Hindús to his standard, in spite of his having no army of his own, only if he has the spirit of action, and will act then the Maharatta war be as fearful as that waged against the Pindháris? How vain are such fears! The facts on the other hand are these:—Scindia is fond of playing military spectacles. Let him indulge in that fondness. His love of troops might be similar to that of Frederick in Europe, but has Scindia that political significance which belonged to that sagacious monarch? The Mahratta states that would find heart and will to assist him are very few, and the Rajputs, who have long lost their prestige, can never be his allies in war."—(*Kavi Pachan Arudha, March* [illegible]th.)

The *Ifrakhar-ul-Akhbar* of the 15th March writes:—"It is evident now that Sir Salár Janj will leave for England. As when His Royal Highness the Prince of Wales was in Bombay, he told Sir Salár Janj that if he came to England he would get the Berars returned to him by the Queen." The editor concludes by saying that the Nizám will be on better terms of intimacy with the British Government if the Berars are returned to him.

The *Vakil-i-Hind* of 18th March calls the serious attention of Government to the condition of the state of Kapurthala.

The *Vakil-i-Hindustan* of 18th March, 1876, in an article headed "Affairs of the state of Haidarabad deserving publication," writes:—"The disturbance which broke out in Haidarabad is now over. Fortunately the Shias were less numerous than the Sunnis, otherwise not only Sir Salár Janj, but no one else could have put an end to this religious *emeute*. The cause of this disturbance in Haidarabad was due to a religious controversy which very often leads to mutiny in British territory. It is not therefore surprising that this should have occurred in Haidarabad. In Haidarabad weapons are brought into use when students have a dispute. In British territory,

when students enter into a dispute shoes or sticks fly about, because disarmament has been carried out here. The British Government has done well to disarm its subjects and restrict them to shoes and sticks. If the Nizám's Government were to do likewise it would be well. In one case Englishmen's habits would be imitated, and in the other the bloodshed, which is of such common occurrence, would cease. We thought Sir Salár Jang, who is an educated person, would have decided the case of the seditious sects justly by appointing judges from among both sects. But it is sad to think he did not. From this we conclude that it is as great a sin to be a black man in British territory as it is to be a Shia in the Nizám's dominions."

"It is very difficult to administer justice according to the wishes of the Almighty. The British Government lays claim to this, but it does not do justice as justice ought to be done. It is very partial to its race and religion. Englishmen murder natives, and when the case comes up for hearing the judges are Englishmen, who release the criminals by reason of their race and religion. But when a native kills an Englishman, even then the judge is an Englishman, who does all in his power to prove the native a criminal and a murderer. Natives are weary writing upon this subject and are tired of complaining. But the hearer does not hear and the seer does not see. There is a great desire in the minds of natives that natives should judge them, but what does it matter whether there be native judges or not? What, have we not got native officials? Are they not Members of Council? We have heard nothing more about them, except that they have for certain reasons coincided with the views of Europeans.

"We are too well aware of the final result of the views entertained by the Baroda Commission, composed of natives and Englishmen. The Viceroy rejects the opinion of the natives, and the Marquis of Salisbury coincides with him in his views.

Firstly, we greatly admire one paragraph of this great minister's despatch, that such natives are not fit to be appointed to such weighty matters. Now, when such justice is administered in a civilised Government, Haidarabad must need follow it step by step. But we do not consider those countries in which such acts are practised lovers of justice. They talk a great deal.

We have said that the British Government does not wish to do that justice to those natives who oppose their co-religionists and countrymen, that they are bound to administer. Besides this, Government has conquered India: it acts upon emergencies and upon advice, which is a blessing. "Natives complain that no justice is done them when they are opposed to Europeans. We believe their wishes will never be satisfied and their desires granted. Two things will continue in this rule till the day of judgment:—(a), natives will never have success in India when opposed to Europeans, and (b) the case of dismissed or deposed natives will never get a hearing in England. We are convinced of the first by what is published from time to time in the papers and which we have ourselves read. We are convinced of the second by the cases of those deposed natives that have come before Parliament, but have not been decided. Missionaries tell us that if Christians were to leave off drinking there would not be a better religion under the sun. We say that if these two defects did not exist in Government, not another Government on the face of this earth could excel it."

The *Akbar Social Science Congress* of March 17th congratulates the Rajá of Bikanir, that since he went to the durbar at Agra, and saw the Prince of Wales, he has adopted altogether new practices—*i.e.*, he looks into the working of his courts very attentively and hears petitions, &c., read.

THE QUEEN'S TITLE.

The *Koh-i-Nur* of 11th March, 1876, writes:—"Her Majesty the Queen will do honour to the title of Empress by

affixing it to her name on the 24th of next May. This day will give birth to the said title, and then may be seen the fortunate stars of many honoured people acquiring prosperity and glory, and increasing twofold the light of that bright day by their refulgence."

The same paper of March 18th writes :—"When the Sovereign of England is in reality Empress of India, what harm can any one see in conferring this title?"

The *Sayad-ul-Akhbár* of 20th March, 1876—"the scent of independence (بوی آزادی)—perfumes the title of Empress."

The *Marwar Gazette* of March 13th notices without comment a telegram to the effect that "Mr. Gladstone had said that by changing her title the dignity of independent Indian chieftains would be affected."

The *Sadarsha* has the following article (in English) :—"The direct Government of India was transferred to the Crown on 1st November, 1858, by a statute passed on 2nd August of that year ; but on that occasion no formal addition was made to the style and titles of the Sovereign of the United Kingdom. From the date of this transfer Her Gracious Majesty has been popularly styled the Empress of India ; but this title does not rest on any legal basis. A happy thought has now struck Mr. Disraeli, who, it is well known, entertains the view that England is now an Asiatic Power ; and she is undoubtedly the greatest of Asiatic Powers. It appears to us that no better title can be chosen than that of 'Empress of India,' which has been popularly applied to Her Gracious Majesty since the assumption of the direct government of this country by the Crown. It will be in the recollection of our readers that while Dr. George Smith was editor of the *Friend of India* he raised this important question, which was then thoroughly discussed. If we remember aright, the title of 'Padishah' was the best that was suggested ; and it was also shown that there could be no objection to the assumption

[illegible] by a Hindu sovereign. Mr. Lowe and Mr. Forster, those champions in the Debate of Questions, have [illegible] to the idea of "Empress," on the ground that it is [illegible] with Eastern ideas and the force of [illegible]. In the Government of India it doubtless a despotism, although it is despotism of a mild type. Some of our contemporaries have expressed apprehensions that the assumption of the title of "Empress of India" by the Sovereign of the United Kingdom means a change in the policy of governing this country. We for one do not share in these apprehensions. The principles of Indian administration have been clearly and unmistakably laid down in the Proclamation issued on the 1st of November, 1858, and any addition to the title and style of the sovereign cannot make any alteration in those principles. The addition of a title is merely a matter of form. Even without any formal legislation on the subject, Her Gracious Majesty is popularly termed the Empress of India, and when Mr. Disraeli proposes to do is nothing more than to place it on the basis of a legislative enactment. It is for those who object to the title of Empress to suggest a better one. We believe they will not succeed in doing so. Let Mr. Lowe and Mr. Forster carefully consider the nature of Indian rule, and they will then be reasons to withdraw the objection advanced by them. The Government of India is a despotism, although our rulers are, to a considerable extent and on some occasions, influenced by public opinion. The writers, [illegible] of the teeming millions of this country, are not always consulted in determining the measures to be adopted. In fact, there is no obligation on the part of our rulers to do so. Very often they enforce such measures without the slightest regard to the wishes and views of the native community. The Bombay Revenue Jurisdiction Bill now pending before the Legislative Council, shows what we mean. The whole country has unanimously declared its opinion against the Bill, and still the Government is resolved to proceed with it. The people are not consulted in the matter of taxation. The

Government decides what contributions they shall make to the public exchequer, and how the money so raised is to be spent. The two principles which are the very back-bone of a constitutional Government—*viz.*, that that people shall not be taxed except with their consent, and that they shall determine how the money raised by taxation shall be applied—are wholly unknown in this country. The people may cry loudly against the imposition of income-tax or the repeal of the cotton duties, but Government does not listen to their cries. It carries out its own resolutions. The whole country may condemn the construction of costly palatial barracks, or of works of irrigation which will never earn enough to pay even their working expenditure, to say nothing of interest on the capital outlay; but who pays any heed to their representations? If the Government of India is not a despotism, we do not know what that word means. The fact that two or three natives sit in the Supreme and local Legislative Councils does not alter the despotic character of Indian rule. The presence of these members does not signify anything. It does not prevent the Government from having its own way. The views of the Executive Government are always carried out by the official majority. Now, do Mr. Lowe and Mr. Forster contend that the Government of India is conducted on constitutional principles? We are surprised that two such able liberal statemen should have displayed so much ignorance as to the actual nature of British rule in India. The Government of India may be a mild despotism—a benevolent despotism; but, nevertheless, it is a despotism. If so, what better new title could be chosen for Her Gracious Majesty than that of "Empress of India?" As we have already said, it is for those who object to this title to suggest a better and a less objectionable one; but we have no hesitation in saying that they will fail to do so. Without any legislative enactment on the subject, the Queen has been always styled the "Empress of India," and the best thing that could be done is to adopt the title that has been approved by popular opinion.

PRINCE OF WALES' VISIT.

The *Almorah Akhbar* of the 15th March says,—"The natives of India are asking each other whether India will derive any benefit from the visit of His Royal Highness the Prince of Wales or not."—The editor says that in his estimation better days are again in store for Hindustan, and that the days are not far for India to become rich and populous like the countries of Europe. That if the Prince of Wales had not come out to India, he would never have had the opportunity of knowing that the respectable class of natives had no hand in the mutiny of 1857, but that it was the instigation of the lowest and meanest class of the natives, who got a bad name for the respectable class who are suspected even up to this day, for an English paper writes that it is not good for Scindia to have so many regiments, and that the Europeans should keep a watchful eye on him. The editor concludes by saying that these are the very people who try their best to keep the British Government and the native chiefs at enmity with each other, and are also jealous of the natives doing well and prospering. That if the Prince of Wales had not come out to India he would never have known what the natives feel from their hearts, and that it is gladdening to know that His Royal Highness the Prince of Wales has seen everything for himself, and will never forget the natives of India.

The *Adib-i-Alam* of the 17th March, in a long article in which quotations from the *Times* and Russian *Invalide* are mixed up, says:—"The Prince of Wales simply came out to India to dishearten (نومید) the natives of Hindustán, and that it is a saying amongst them that he did not come out to India for the purpose of inquiring into the grievances and troubles of the natives, but simply to take back with him to England money, precious stones, and jewelry, in place of which he only gave the chiefs and rais of Hindustán sticks, books, monograms, and pictures. The

editor concludes by expressing his surprise at the opinion of the Emperor of Russia on the visit of His Royal Highness the Prince of Wales, and says:—"What! did His Royal Highness the Prince of Wales come out to India as a king, or as a person sent out by Her Majesty the Queen to make inquiries? Did he know of the affairs of Baroda, the same as the Government did, or, on the contrary, did he only come out as a guest? To listen to a lot of false rumours, and to run down another government is the same as shedding blood."

ADMINISTRATIVE (GENERAL).

The *Lou-i-Mahfuz* of the 17th March, noticing the recently sanctioned increase of pay for British soldiers, expresses its surprise that the native troops were not also included in the arrangement.

The *Agra Akhbár* of March 20th, noticing that the Landhaura case has been entrusted to the Sub-judge of Saháranpur for inquiry, says:—"There are many other clever natives who are well able to execute civil and military duties far better than Europeans, and many clever persons have said that in *time* the ráís of Hindustan will be able to execute military duties well; but since these people are respectable and will not cringe to the Europeans, they will never have the opportunity of showing their ability to perform the same. It is only natural that the people of Turkey should commence deserting the Sultan when he began to treat foreigners in the same way as them: consequently the British Government is helpless and somewhat favours its countrymen. Many people say that in 1857 the ráis and other respectable class of the natives escaped from having their property confiscated. The editor says that "if this had not been the case, there would be nothing left by this, and that it is on this very account the natives wish that the British Government may always be in need of their assistance."

The *Akhbar Anjumán-i-Panjáb* of the 24th March recommends whipping as a punishment for gambling.

EDUCATIONAL AND RELIGIOUS.

The *Anjuman-i-Hind* of the 18th March writes :—"There are 93 students in the School of Art of Jaipur, and many who have left the school are now following their profession and are independent. If every ráis of Hindustán was to establish a similar school, the people would never see poverty."

The *Vakil-i-Hind* of March 11th advocates the consignment of Hindu and Muhammadan orphan children to people of their own religion, and not to Christian ministers.

POST-OFFICE, TELEGRAPH, AND RAILWAY.

The *Rahbur-i-Hind* of the 18th March calls for the more extensive employment of natives in the Telegraph Department.

Several papers notice with approval the proposal to employ women as ticket-collectors on the railway.

LORD NORTHBROOK'S RESIGNATION.

The *Mutlá-i-Nur* of the 14th March writes that it has been rumoured that the reason why Lord Northbrook resigned before his time was up was owing to the controversy which took place some time ago between himself and Lord Salisbury with regard to the tariff question. If he had not allowed the Home Government to interfere in the late Baroda case, the whole of England and Hindustán would have taken his part, but now every one is under the impression that he has been *compelled* to resign. It is, however, a pity that Lord Northbrook's resignation has been accepted at such a critical time when his presence in India was sadly needed.

The *Kavi Vachan Sudhá* of the 13th March says that it has read that Lord Northbrook has not spent a pice of his pay while in India, and that he intends building a college or hospital out of this money. The editor is of opinion that if he does this, he will be considered the best of the Governor-Generals of India.

The *Agra Akhbár* of the 20th March writes that as the Secretary of State for India often interferes with the state of affairs out here, no Viceroy can ever carry out his duties in Hindustán well; and that as the Secretary of State for India did not approve of the steps taken by Lord Northbrook with regard to the tariff bill and cotton question, he sent out Sir Lewis Mallett which caused the displeasure of Lord Northbrook. The editor concludes by saying that the Secretary of State for India was not justified in taking such a hasty step, for if he had pointed out to Lord Northbrook his mistake, he would immediately have admitted it, as he did the mistakes that were pointed out to him in the late famine report.

THE CASE OF THE ALLAHABAD MUKHTAR.

In the *Nyár-i-Azam* of March 15th the mukhtar's case is reported at length. "Alas! lectures and articles are being proved to be merely nominal things. There appears to be neither union between the natives and Europeans, nor is there a sign of good breeding. European noblemen may devise a thousand means at home to protect natives from oppression, but who cares for all this out here? First the head, on it the turban, over that the tassel, and in place of the plume, shoes! It is very sad to find that unanimity and courage, which are essential to concord, do not exist among natives! We have brought all our sufferings upon ourselves!"

The *Vakil-i-Hind* of 18th March writes:—"The case of the mukhtar at Allahabad has proved true. This very sad news has created quite a sensation throughout the Panjáb. This fact, which is the result of the Joint Magistrate's stupidity and high-handedness, is a disgrace to the government of the country. The sad mutiny of 1857 was due to the short-sightedness, precipitance, and injustice of such people. In this special case Government is bound to dismiss this short-tempered officer for ever from its service, and advertise him, in order that other officers might learn to fear!"

The *Nydr-i-Azám* of 15th March, 1876, writes:—"But how could the Joint control his temper and pardon the offences of natives particularly? He ordered both persons to take off their shoes and place them upon their own heads. The order of the ruler is sudden death. Those poor fellows could do nothing, so they placed their shoes upon their heads and were made to stand in a corner of the room for one whole hour. After they had been disgraced to a degree, and the Joint was satisfied, he said,—'Now do you understand that this proceeding was contrary to my wishes?' They said 'yes, your worship;' after which they were released. Bravo! profession of law! and bravo! thou magisterial discerner of worth and bestower of honour! This has enraged the whole body of pleaders, who are bent upon bringing the matter to the notice of the High Court and the Lieutenant-Governor. The Joint Magistrate has done this in contravention of law and good breeding. He had the power to fine and imprison, but to place shoes upon their heads, and especially to disgrace professional men, the more so when they were ignorant of his wishes, what does this mean? The Joint has not instilled fear into any one, but he has shown his breeding to be of the very lowest degree, on which account no respectable man, unless forced to do so, will venture into his court."

LOCAL AND MISCELLANEOUS.

The *Lau-i-Máhfuz* of 10th March calls attention to the prevalence of theft in Etáwah. The *Ashruf-ul-Akhbár* of 21st March does the same.

The *Vakil-i-Hindustán* of 11th March, 1876—The editor invites all neglected well-wishers of Government who helped it during the mutiny to send in their names and a list of their services to him, that he may plead for them.